

HIGH STREET BAPTIST CHURCH
CHARLESTOWN, MS. NAMES OF
MEMBERS

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HISTORY

OF THE

High Street Baptist Church

IN CHARLESTOWN, MS.

WITH THE

NAMES OF MEMBERS.



BOSTON:

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1853.

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Boston, Howe, 1853.
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HISTORY
OF THE
HIGH STREET BAPTIST CHURCH.

ORIGIN OF THE BAPTISTS IN CHARLESTOWN.

The earliest account of the Baptists in Charlestown is in 1665, when Thomas Gould, Thomas Osborne, and some others, separated themselves from the First Parish Church, as it appears, on the following grounds:—“ 1. Because of Infant Baptism. 2. Their allowing of none but such as had human learning to be in the ministry. 3. Their severe dealing with those of a contrary judgment from themselves.” “ Hubbard says that ‘Thomas Gould, and some of the rest, were men of a grave and serious spirit and sober conversation.’ ”* They then embodied them-

* “History of the First Church, Charlestown.”

selves into a church, "covenanting to walk together in all the appointments of their Lord and Master, so far as he should be pleased to make known his mind and will unto them by his word and Spirit."

This proceeding was denounced by the civil authorities, and those engaged in it were looked upon as disturbers of the public peace. They were summoned to appear before the magistrates at different times, and subjected to disfranchisement, fines, and other annoyances of the intolerant spirit then prevailing. The General Court ordered some of them to depart from their jurisdiction, on pain of imprisonment; but it would seem without the desired effect, as it is recorded that some of them were confined in the jail at Boston for nearly a year.

This little band embraced individuals of like views in some of the neighboring towns, and in 1668 consisted of about twenty members. For fourteen years they held their meetings in dwelling houses, at Charlestown, Boston, and other places,

the zealous vigilance of the authorities rendering it impossible to assemble in a public manner. Mr. Gould appears to have acted as teacher or pastor until 1675, when he died, and was succeeded in that relation by Isaac Hull, John Russell, and John Miles.

In 1678, a more tolerant spirit prevailing, the church erected a house of worship in Boston, and became permanently located there as the First Baptist Church.

FIRST AND SECOND BAPTIST CHURCHES.

More than a hundred years elapsed, after this removal, before another attempt was made to form a Baptist Church in Charlestown. In August, 1800, in the First Parish Church, it was moved "that the Society take into serious consideration the obvious necessity of erecting another house for public worship, and use their influence to effect the same." The motion was unanimously adopted, and a committee appointed to devise means to carry it into effect. The committee reported in favor of encouraging the Baptist brethren in building

the contemplated house. The latter, considering this as a favorable opportunity, and as indicating the will of Providence, undertook the enterprise ; and, a lot of land having been offered them by Oliver Holden, it was accepted. A meeting was held at Mr. Holden's house, September 16th, 1800, comprising all the brethren in Charlestown, who then associated themselves together for the purpose of forming a Church and building a house of worship.

In October, 1800, the Meeting-House* was commenced, and, notwithstanding the Church were somewhat disappointed in receiving expected aid, it was finished and dedicated in the following May.

Rev. THOMAS WATERMAN, the first pastor, was installed Oct 7th, 1802, but retained the pastoral charge only eight months.

Rev. WILLIAM COLLIER, the second pastor, commenced his labors on the 18th of April, 1804, and was publicly installed on the 3d of May following. He retained his connection fifteen years and four months.

* The house now occupied by the First Methodist Church.

In 1809, Mr. Oliver Holden, who was largely interested in the pecuniary affairs of the Society, and a few other individuals, having embraced some peculiar religious views, requested and obtained dismissal to form a Second Church. This movement was productive of much temporary trial; and the Society, finding themselves unable to meet the demands upon the Meeting-House, relinquished it to Mr. Holden, he agreeing to release them from further liability.

It now became necessary to build another house of worship; and, aided by the donations of benevolent individuals, the Society were enabled to erect a convenient house, of brick, on Austin Street, which was dedicated September 23d, 1810.

Another Baptist Church was formed in the early part of 1809. Mr. Walter Balfour, formerly a preacher of the Church of Scotland, then a Haldaneist and a Congregationalist, was baptized by Mr. Collier, but did not unite with the Church. Shortly after, several individuals seceded from the

First Congregational Church, were baptized by Mr. Balfour, and, with others, formed themselves into a Baptist Church, observing the Lord's Supper every Sabbath. In 1823, Mr. Balfour embraced Universalist sentiments, and the Church was dissolved ; one of the members returning to the First Congregational Church, one or two following Mr. Balfour, and others uniting with Baptist Churches in this place and vicinity.

Rev. HENRY JACKSON was the third pastor. He was ordained November 27, 1822, and retained the charge fourteen years.

In 1833, a number of individuals, who had been connected with the movement to form a second Church, returned and were received back to fellowship, and the Second Church, which seems never to have been in a very prosperous condition, ceased to exist.

Rev. WILLIAM PHILLIPS was the fourth pastor. He was installed December 2d, 1836, and retained his connection five years.

Rev. HENRY KIRK GREEN was the fifth pastor. He was installed Jan. 7th, 1842.*

In 1843, the Society had so greatly increased in numbers, that the Meeting-House was found too small to accommodate them. It was accordingly taken down, and a larger and more commodious one erected near its site. Thus, from the little band of twenty in 1800, had grown up the prosperous Church, containing four hundred and fifty names upon its roll.

FORMATION OF THE HIGH STREET CHURCH.

In the winter of 1844, the question arose, which ultimately resulted in the separation of the Church, and the organization of the majority of the resident members under a new name. We have no wish to rake up the embers of a past controversy; but historic faithfulness requires that we should truthfully delineate the circumstances which led to the formation of the High Street Baptist Church.

* For many of the foregoing facts we are indebted to the "History of the First Baptist Church," recently published. Other facts, equally interesting, would have been added, could we have had access to the records.



The question alluded to was that of obtaining the assistance of an Evangelist, to aid in carrying on a protracted meeting,—a subject upon which the Church had, the previous year, been united, and had voted to obtain the services of Rev. Jabez S. Swan, of New London, Conn; but his engagements were then such that he could not comply with the request, and the subject was deferred. Now, however, when the moment for that object seemed to be auspicious, it was found that a minority of the Church were opposed to the measure,—as Christian charity would lead us to suppose, from some conscientious motives, and not from opposition to a more extended use of the legitimate means of grace. But the majority assumed the position, that when a measure is fairly brought before the Church, and the Divine will prayerfully sought for, the Church will be divinely guided ; and that it is then the duty of the minority to acquiesce in, if not to forward by their influence and coöperation, what is thus ascertained to be the will of the great Head of the Church.



The measure referred to was not the result of a momentary impulse, but of prayerful consideration. It had been long talked of by the members in their Church Meetings; a day of fasting and prayer was held in reference to it; and when, finally, the question came up for the decision of the body, the aid of Heaven was invoked in solemn prayer.

The decision, thus arrived at, was in favor of holding a protracted meeting, and of inviting Bro. Swan to assist us in carrying it on. He came among us in February; and, by his powerful and pungent preaching, the impenitent were awakened, and began to inquire what they should do to be saved. Thus, manifestly, God set his seal of approbation upon these efforts; and it was hoped that all opposition on the part of members would cease, when it was seen that sinners were inquiring — that souls were converted. But, instead of this, the opposition seemed to be augmented, and to gather force, with the onward march of victorious grace. The Society,

embracing many of the opposing members of the Church, and countenanced by their opposition to the progressing work, held meetings in their corporate capacity, and, finally, voted to forbid the use of the Meeting-House for the labors of Bro. Swan, and to alter the deeds of the pews, taking from the Church its reserved rights, including that of "calling, settling, continuing, and dismissing the minister;" thus introducing a question of vital interest. This question involved the independence of the Church, and the whole matter now assumed a new and important aspect. Shall the Church be controlled, in the use of the means of grace, by the opinions of the world?

A practical exemplification of the working of the popular system of supporting religious worship in New England, was then before us. The Society, embracing stockholders in the house, irrespective of their religious opinions, had it in their power at any time to shut up the house, and exclude the Church from it. It was felt that such a system was vitally wrong,

inasmuch as it effectually placed the Church at the mercy of those who could not be expected to sympathise in its great objects, and who might, at any moment, take offence at faithfully exhibited truth, and exclude them from their place of worship.

This state of things was seen and lamented, inasmuch as it presented a great barrier to the full and unbiased exhibition of gospel truth. It was seen that its tendency was to induce a line of Church policy so tame and fluctuating as to be comparatively powerless. Fear of giving offence to wealthy but worldly proprietors, and thus injuring the temporal prospects of the Church, would be likely to take off the edge from the teachings of the sacred desk, and the Church would have a fair prospect of well meriting the rebuke, “thou hast a name to live, but art *dead*.”

After mature consideration, it appeared to the majority, that, with respect to these matters, the Church should be placed upon a different foundation; that they should themselves have the exclusive control of



the house in which they worshipped ; that thus full force might be given to the teachings of the sanctuary.

In harmony with these views, they could not consistently remain in what they considered a state of bondage ; and however painful it might be to part from old, and, in a worldly point of view, prosperous associations, it was thought to be an imperious duty to establish themselves upon a system less liable to abuses, and more in harmony with the word of God.

After the passage of the vote by the Society forbidding the use of the Meeting-House for the labors of Bro. Swan, the protracted meeting was continued in the First Methodist Meeting-House, they having kindly and promptly invited us to accept its use for that purpose.

March 30th, 1844, a Church meeting was held in the Methodist vestry, and arrangements made to hold our meetings on the Sabbath in the Town Hall.

April 5th, the Church agreed to make a proposition to the minority worshipping at

the Meeting-House, for a general meeting, to see if an amicable settlement of the existing difficulties might not be effected. At a subsequent meeting it was reported that said proposition was not accepted by them.

The following preamble and resolution were then adopted :

“Whereas, the minority of this Church claim to be the ‘First Baptist Church in Charlestown;’ and whereas we, the majority, would seek for things that make for peace and the prosperity of the common cause;—therefore,

“Resolved, That we are willing that the Church, at a full meeting of the members, shall give permission that those who shall record their names as desirous of continuing their connection with the Meeting-House, shall be styled ‘The First Church;’ and also that the Church shall permit the remainder to constitute a Church which shall be designated by some other name.”

It is stated on the records that “this course of action was agreed to by us from our love of peace and of the cause of religion in this town, though our claim to be the Church seemed to us conclusive.”

April 19th, propositions were received from the brethren at the Meeting-House,

to hold a mutual meeting for the purposes embraced in the above resolution. The meeting was held on the 22d, when Bro. Green resigned the pastorate of the First Baptist Church, and was chosen Moderator, and Bro. Albert J. Bellows Clerk, *pro tem.* Two hundred and twenty-two members* then gave in their names as desirous of being dismissed for the purpose of forming a new Church, and their request was granted. The mutual meeting then adjourned, and the dismissed members held a meeting and organized the new Church by the choice of Rev. H. K. Green as Pastor, and Bro. Francis Childs, Clerk.

Thus was harmoniously accomplished what in all humility we cannot but think was a sacrifice upon the altar of principle; and the majority of the resident members of the Church, relinquishing the advantages of influence and position as the "First

* Some, who had acted with us in all the previous movements, when the question of forming a new Church came up, preferred to retain their connection.

Church," entered upon all the hazards of a new and difficult enterprise.

We have passed as lightly over these circumstances as the purposes of a correct history would allow; feeling no disposition to say aught that might disturb the harmony at present existing between the sister Churches, and which we trust will ever characterize their relations.

Measures were now taken for the public recognition of the Church. A Council was called for that purpose, which met in June, and, after several sessions, finally adjourned for six months, without accomplishing the object.

To the Church, this proceeding appeared to be a singular one. There were no circumstances of which the Council had any cognizance, to warrant the delay of even a single day. The course of the Church had been perfectly regular, and the duty of the Council appeared to be plain. Indeed, it was apparent that the delay was occasioned by the opposition of only a few individuals; but, for the sake of obtaining

unanimity, the interests of the Church were allowed to be perilled, so far as delay on the part of the Council could be productive of this, by producing a wrong impression on the minds of the community. Moreover, it appeared to the Church that the Council had greatly transcended their powers, if not mistaken the object for which they had been called, by constituting themselves a standing ecclesiastical tribunal, unrecognized by the scriptural simplicity of our denominational platform.

In this view of the case, at a meeting held, November 24th, 1844, resolutions were adopted, setting forth clearly the grounds of the action of the Church, and concluding by dissolving the Council that had failed to effect the object for which it was called. A copy of these resolutions was transmitted to the Chairman of the Council.

A second Council was then called, which convened in November, and very cordially and unanimously agreed to recognize the Church. The public services were held

in the Town Hall, on the evening of December 2d, 1844, and were as follows:—Reading of the Minutes of the Council by the Clerk. Reading of the Scriptures and Prayer. Sermon by Rev. Cyrus P. Grosvenor. Prayer of Recognition by Rev. R. C. Palmer. Hand of Fellowship by Rev. Sereno Howe. Address to the Church by Rev. E. R. Warren. Concluding Prayer by Rev. W. M. Jones.

Efforts were now made to erect a house of worship which should be exclusively under the control of the Church. The task was by no means an easy one; but God was pleased to smile upon the enterprise, and to be with us, delivering us out of all our trials and difficulties. Many a time, when storm and darkness were round about us, and many feared for the result, the Everlasting Arm was interposed, and sunshine succeeded the storm. These difficulties were no doubt increased by a want of sympathy on the part of brethren at the time, occasioned by wrong views of our position, the motives which led to the sep-

aration, and a misconstruction of the action of the first Council. But there were those among us who felt that our foundation was on the firm rock of principle; those, whose energies no misconstructions could abate, no trials or disappointments subdue; and they persevered until, at last, their efforts were crowned with success, and the Church were enabled to convene in a neat and pleasant sanctuary, "their own vine and fig-tree—with no one to molest or make them afraid."

The Church at first assumed the name of "Monument Square Baptist Church," as it was intended to locate the Meeting-House on Monument Square. The location finally selected, however, was on High Street, and the name was accordingly changed to "High Street Baptist Church." The corner-stone was laid August 12th, 1845, and the house was completed and publicly dedicated to the worship of God, March 5th, 1846. Rev. R. H. Neale offered the opening Prayer. Selections from Scripture by Rev. W. C. Child. Dedica-

tory Prayer by Rev. Dr. Sharp. Sermon by the Pastor. Concluding Prayer by Rev. S. Howe.

Rev. H. K. GREEN, the first Pastor, resigned in August, 1845. The second Pastor, Rev. JOHN BLAIN, of Fishkill, R. I., who commenced his labors at the time of the dedication, was installed April 15th, 1846, and resigned October 28th, 1849. Large accessions were made to the Church under the ministrations of these brethren.

In the Winter of 1849—50, sixty-four of our number were dismissed, to form the Bethesda Baptist Church of this city. Their house of worship is on Bunker Hill Street.

The third and present Pastor, Rev. HIRAM HUTCHINS, commenced his labors in January, 1850, and thus far, under his charge, the Church has been in a united and prosperous condition, blessed with the presence of the Spirit, and we hope steadily advancing in the great objects for which it was formed.

The method of supporting public worship, adopted at the time of our separation,

and continued till the close of 1852, was by subscription of the members and other individuals. At the commencement of the present year, 1853, by a vote of the Society, the system of renting the pews was adopted, it being deemed more equal, less liable to abuses, and more in consonance with the feelings of the community. But the rates, it is believed, are considerably lower than in most other Societies in the city.

The Society connected with the Church was organized according to the provisions of the twentieth chapter of the Revised Statutes, July 22d, 1845, under the name of "Proprietors of High Street Baptist Meeting-House." The By-Laws require that it shall consist of the male members of the Church, over twenty-one years of age, in good standing. This Corporation own the Meeting-House, including the Pews, and manage the pecuniary interests. By this arrangement, the Church is under the control of its members only.

LIST OF MEMBERS,

JUNE 17, 1853.

HIRAM HUTCHINS, Pastor.

EDMUND BRADFORD, Clerk.

JONATHAN HOWE,
HIRAM WELCH,
ISAAC FRENCH,
DANIEL M. MAYHEW,

} Deacons.

Constituent members designated by C.; those received by letter,
L.; by Experience, E.; those baptized, B.

NAMES.	WHEN ADMITTED.
Betsey E. Allen,	B. Oct. 13, 1844
Sarah Jane Atkins,	L. May 23, 1845
Joseph H. Adams,	L. Nov. 24, 1848
Clarissa T. Adams,	L. Nov. 24, 1848
Frances E. Allen,	B. Feb. 29, 1852
Sarah Amanda Allen,	B. May 30, 1852

Oliver W. Brandenburg,	C.	April 22,	1844
John Barnard.	C.	April 22,	1844
Ann Barnard,	C.	April 22,	1844
William T. Briant,	C.	April 22,	1844
Edmund Bradford,	C.	April 22,	1844
Mary E. Bradford,	C.	April 22,	1844
Pamelia Briant,	C.	April 22,	1844
Elizabeth Briant,	C.	April 22,	1844
Anna Briant,	C.	April 22,	1844
Hannah Brazer,	C.	April 29,	1844
Sarah Bridge,	C.	April 22,	1844
Mary L. Bryant,	C.	April 22,	1844
Joseph A. Bruce,	C.	April 22,	1844
Rosina Y. Bruce,.....	L.	June 21,	1844
Olive Baker,	B.	April 28,	1844
Jane T. Briant,	B.	Jan.	5, 1845
Flora Bixby,	L.	Jan.	31, 1845
Mary F. Brown,	B.	Feb.	23, 1845
Ebenezer Bryant,	L.	Dec.	25, 1846
Sarah E. Blossom,	B.	Jan.	24, 1847
Elvira Brazier,	L.	Jan.	29, 1847
Jenette Benn,	B.	Jan.	24, 1847
Lydia Blaisdell,	L.	Feb.	23, 1849
Almira Bettise,	E.	March 5,	1852
E. Burns,	B.	April 18,	1852
Jane Baty,	B.	April 18,	1852
Mary Harriet Bradford,	B.	April 18,	1852
Alice Bettise,	E.	April 25,	1852

Harriet E. Bailey,	B.	May 30, 1852
Harriet A. Brown,	B.	Sept. 5, 1852

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Francis Childs,	C.	April 22, 1844
Juliet W. Childs,	C.	April 22, 1844
Joseph Carr,	C.	April 22, 1844
Mary M. Choate,	C.	April 22, 1844
Sarah Chesley,	C.	April 22, 1844
Elizabeth Chipman,	L.	Feb. 14, 1845
Charles W. Chamberlain,	L.	Feb. 9, 1849
Hiram Cutts,	B.	Feb. 29, 1852
Frances Cutts,	B.	Feb. 29, 1852
Eliza Ann Chadwick,	B.	Feb. 29, 1852
Jane Church,	B.	Feb. 29, 1852
Eleanor Cavender,	L.	Sept. 24, 1852

Thomas Dearing,	C.	April	22,	1844
Sarah Davis,	C.	April	22,	1844
Elvira Dennett,	C.	April	22,	1844
Francis W. Dadmun,	L.	May.	26,	1844
Hannah K. Dadmun,	B.	Jan.	24,	1847
Lydia M. Davis,	L.	Nov.	26,	1847
Sarah S. Davis,	B.	April	2,	1848
Louisa W. Dearing,	L.	April	28,	1848
Charles R. Davis,	L.	Feb.	16,	1849

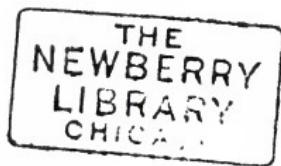
Laura Emerson,	C.	April	22,	1844
Julia Edwards,	C.	April	22,	1844
Caroline P. Emerson,	B.	April	28,	1844
Samuel Easter,	L.	Aug.	9,	1844
Ann Easter,	L.	Aug.	9,	1844
Lucy Easter,	L.	Aug.	9,	1844

Isaac French,	C.	April	22, 1844
Lucinda B. French,	C.	April	22, 1844
William S. Fretch,	C.	April	22, 1844
Cynthia Fretch,	C.	April	22, 1844
Elias Furbush,	C.	April	22, 1844
Elizabeth Fisher,	C.	April	22, 1844
Hannah Ford,	C.	April	22, 1844
Hannah P. Flint,	C.	April	22, 1844
Mary Flint,	C.	April	22, 1844
Samuel Fowler, Jr.,	C.	April	22, 1844
Elizabeth S. Fowler,	L.	Aug.	16, 1844
Hannah Fillebrown,	C.	April	22, 1844
Ruth Ficket,	C.	April	22, 1844
Mary E. Folsom,	L.	Dec.	26, 1846
Martha Foster,	L.	Jan.	29, 1847
Elizabeth A. Furbush,	B.	April	23, 1848
Charles D. Folsom,	L.	July	28, 1848
Edmund D. Fuller,	B.	Feb.	29, 1852
Martha Foster,	B.	Feb.	29, 1852
Nancy Fretch,	B.	Feb.	29, 1852
Harriet Fethero,	L.	March	5, 1852

Ephraim Gary,	C.	April	22, 1844
Sarah A. Gary,	C.	April	22, 1844
Abby Gilman,	C.	April	22, 1844
Mary J. Gawthorne,	C.	April	22, 1844
Mary Gross,	B.	July	26, 1846

Jonathan Howe,	C.	April	22, 1844
Walter Howe,	C.	April	22, 1844
Edwin Howe,	C.	April	22, 1844
Roxana Howe,	C.	April	22, 1844
Frances Howe,	C.	April	22, 1844
Martha Howe,	C.	April	22, 1844
Rufus Holbrook,	C.	April	22, 1844
Mary Holbrook,	C.	April	22, 1844
George W. Hobbs,	C.	April	22, 1844
Catharine Hobbs,	C.	April	22, 1844
Ruth A. Hobbs,	C.	April	22, 1844
Alice Heath,	C.	April	22, 1844
Frances Hill,	C.	April	22, 1844
Harriet C. Haynes,	C.	April	22, 1844
Lucy B. Hopkins,	C.	April	22, 1844

Rebecca Hall, C. April 22, 1844
 Alice Heath, B. June 30, 1844
 Helen M. Hobbs, L. April 11, 1845
 Rufus Haggett, B. Jan. 24, 1847
 John M. Humphrey, B. April 23, 1848
 Abigail A. Hatch, L. July 21, 1848
 Hiram Hutchins, L. May 3, 1850
 Anna B. Hutchins, L. April 16, 1852
 Lydia A. Haskell, L. March 5, 1852
 Hannah Hancock, E. March 5, 1852
 Matilda M. Hutchins, B. May 30, 1852
 Charlotte A. Haskins, B. May 30, 1852
 Mary Holmes, B. Sept. 5, 1852



Joseph H. Ingraham, B. April 23, 1848

Emeline Jordon,	C.	April	22, 1844
Maria Jones,	B.	Feb.	29, 1852
Susan Jones,	L.	Sept.	24, 1852

Ruth Kennah,	C.	April	22, 1844
Harriet A. Kelley,	C.	April	22, 1844
Merian King,	B.	Dec.	27, 1846
John Kalnar,	B.	Jan.	28, 1849
Edward Kent,	B.	April	18, 1852

Caroline Lerned,	C.	April	22, 1844
Adaline Lerned,	C.	April	22, 1844
Jane E. Leman,	C.	April	22, 1844
Tryphena P. Langley,	C.	April	22, 1844
Susan M. Lerned,	C.	April	22, 1844
Lucy Lathe,	C.	April	22, 1844
Albert Littlehale,	B.	Dec.	27, 1846
Achsa M. Littlehale,	L.	May	14, 1847
Sophia L. Larkin,	B.	Jan.	10, 1847
Norman Littleton,	B.	March	26, 1848
Harriet Lakin,	L.	Jan.	28, 1848

Daniel S. Laing,	L.	Sept.	11, 1848
Augustus Lerned,	B.	Feb.	29, 1852
Ann C. Lerned,	L.	March	5, 1852

Isabella McPhearson,	C.	April	22, 1844
George T. Mayhew,	C.	April	22, 1844
Dorcas Mellen,	C.	April	22, 1844
Eliza J. Mixter,	C.	April	22, 1844
Betsey Mixter,	C.	April	22, 1844
Nancy B. Merrow,	C.	April	22, 1844
Eleanor Menzes,	B.	May	26, 1844
Daniel M. Mayhew,	L.	Aug.	2, 1844
George Moley,	B.	Jan.	5, 1845
Elizabeth Moley,	B.	Jan.	5, 1845
Dorcas Mayhew,	L.	Jan.	31, 1845
Christiana McDonald,	B.	Jan.	24, 1847
Daniel Munson,	L.	Feb.	12, 1847
John Melville,	B.	April	9, 1848
Mary Melville,	B.	April	9, 1848
Lydia Miller,	L.	April	14, 1848

Phebe Mace, B. March 30, 1851
Elizabeth Marple, B. April 18, 1852
Lois W. Marshall, B. Sept. 5, 1852

Michael Noyes, C. April 22, 1844
James M. Noyes, C. April 22, 1844
William T. Norcross, C. April 22, 1844
Sarah T. Norcross, C. April 22, 1844
Mary D. Newhall, L. Feb. 12, 1847
George W. Newhall, B. March 7, 1847

Eliza J. Osborne, B. April 30, 1848
Francis E. Osborne, B. Feb. 29, 1852

Samuel W. Potter, C. April 22, 1844
Mary Ann Potter, C. April 22, 1844
Edward M. Penniman, C. April 22, 1844

Harriet Putnam,	C.	April	22,	1844
Sarah P. Perkins,	C.	April	22,	1844
Clarissa A. Porter,	C.	April	22,	1844
Elizabeth Pratt,	C.	April	22,	1844
Eliza M. Phipps,	C.	April	22,	1844
Nancy W. Peirce,	C.	April	22,	1844
Deborah M. Page,	B.	Dec.	15,	1844
Thomas Phipps,	B.	Jan.	12,	1845
Jane M. Pray,	B.	June	13,	1847
Hannah Purrinton,	B.	Feb.	20,	1848
Jane H. Parker,	B.	July	29,	1849

Warren A. Read,	C.	April	22,	1844
Harriet M. Russell,	C.	April	22,	1844
Mary E. Robbins,	C.	April	22,	1844
John S. Reid,	L.	Jan.	14,	1848
Louisa Reid,	L.	Jan.	14,	1848
Edward R. Robinson,	L.	April	19,	1850
Nancy Robinson,	L.	April	19,	1850
Eliza Randall,	B.	March	30,	1851
Cynthia Russell,	L.	June	29,	1851
Hannah Robertson,	B.	Feb.	29,	1852
A. Rasmussen,	E.	April	23,	1852

Sarah A. Stone,	C.	April	22,	1844
Louisa K. Stevens,	C.	April	22,	1844
Catharine L. Stowell,	C.	April	22,	1844
Mary S. Stoddard,	C.	April	22,	1844
Hannah Smith,	C.	April	22,	1844
Sarah A. Smith,	C.	April	21,	1844
Martha J. Souther,	B.	Feb.	23,	1845
Elijah Souther,	L.	March	7,	1845
Hannah R. Stockwell,	L.	Dec.	30,	1846
Samuel W. Spaulding,	L.	Jan.	8,	1847
Sarah F. Spaulding,	L.	Jan.	8,	1847
Mary J. Snow,	B.	Feb.	7,	1847
Mary E. Smith,	B.	March	7,	1847
Sarah Smith,	B.	Feb.	20,	1848
George Stockwell,	B.	April	9,	1848
William A. Searles,	L.	April	28,	1848
Mary J. Steel,	B.	Jan.	28,	1849
Thomas H. Stone,	B.	March	25,	1849
Sarah D. Stocker,	B.	Feb.	29,	1852
Mary Sherberne,	B.	May	30,	1852
Hepsibeth A. Slade,	B.	Dec.	26,	1852

Catharine A. Tuttle,	C.	April	22,	1844
Emeline A. Trufant,	C.	April	22,	1844
Mary Trufant,	C.	April	22,	1844
Sarah E. Taylor,	C.	April	22,	1844
Frances Tamplin,	C.	April	22,	1844
Ann E. Tutty,	C.	April	22,	1844
John Tutty,	B.	Dec.	15,	1844
Joseph G. Taylor,	B.	Dec.	22,	1844
George Thomas,	B.	Jan.	5,	1845
John A. Tolman,	E.	Feb.	29,	1852
Eleanor Townsend,	E.	April	23,	1852

Hannah Viall,	C.	April	22,	1844
Mary A. Vosmus,	L.	Oct.	24,	1851
Margaret Veazie,	B.	May	30,	1852

Francis T. Waitt,	C.	April	22,	1844
Sarah E. Welch,	C.	April	22,	1844
Sarah D. Williams,	C.	April	22,	1844
Margaret M. Welch,	C.	April	22,	1844
Susan Waitt,	C.	April	22,	1844
Madaline Waitt,	C.	April	22,	1844
Mary L. Waitt,	C.	April	22,	1844

Harriet M. Waitt,	.....	C.	April	22, 1844
Louisa Waitt,	.....	C.	April	22, 1844
Caroline P. Wiley,	.....	C.	April	22, 1844
Mary L. Williams,	.....	C.	April	22, 1844
Lydia A. F. Woodcock,	.....	C.	April	22, 1844
Ephraim W. Wiley,	.....	L.	Sept.	6, 1844
Sarah Weston,	.....	L.	Feb.	7, 1845
Martha Whiting,	.....	L.	April	24, 1846
Mary H. Welch,	.....	L.	Dec.	26, 1846
John Wormbolt,	.....	B.	March	28, 1847
Sarah A. Wormbolt,	.....	B.	March	28, 1847
Hiram Welch,	.....	E.	Dec.	24, 1847
Mary L. Winship,	.....	B.	Jan.	28, 1849

Sarah Yeaton,	.....	C.	April	22, 1844
Abby B. Young,	.....	C.	April	22, 1844
Almira York,	.....	C.	April	22, 1844
Elizabeth Young,	.....	B.	Feb.	7, 1847
Fidelia Young,	.....	B.	July	25, 1847
Nelson York,	B.	Jan.	28, 1849
Erastus G. Young,	B.	Jan.	28, 1849
Chester Young,	B.	Feb.	29, 1852

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